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is, will prove welcome under the circumstances. The richness of Washo basketry development is an undoubted central Californian trait. The coiled ware especially approximates that of the Miwok, although of superior technical quality. The twining is much closer to that of the Plateau Shoshoneans, although similar forms of presumable Great Basin origin have long since become established among most of the Sierra tribes. Other manufactured objects discussed do not differ appreciably from recorded Californian types; but the poverty of published records on the material culture of the Northern and Southern Paiute makes it difficult to say whether the Washo resemblances to central California are local or part of more widely diffused distributions.

The resumption by the Milwaukee Museum of its series of publications is a sign of activity on which the institution is to be congratulated. It must be noted, however, that the illustrations are not of the quality expected in a descriptive paper in this age of mechanical excellence of pictures.

A. L. KROEBER

PHILIPPINE ISLANDS

A Study of Bagobo Ceremonial, Magic and Myth. LAURA WATSON BENEDICT. (New York Academy of Sciences). New York, 1916.

The New York Academy of Sciences is to be congratulated on the publication of this excellent study, dealing with the Bagobo, a pagan tribe of the southern Philippines. The author spent nearly two years investigating the culture of this people—first in the coast settlements, which have been somewhat modified by contact with Moro, Spanish, and American settlers; and later in the isolated mountain villages of the Talun district—and has gathered a wealth of material of interest to all students of primitive peoples. She has crowded a great amount of this information into the present volume, yet it is evident that she has only just begun to draw on a seemingly endless store.

To give an adequate idea of this study in a short review is quite impossible, yet a few notes may serve to convince the reader that he cannot afford to neglect a careful reading of the whole volume. Following a short description of the present condition of the Bagobo, and the conditions under which the work was carried on, the author introduces her subject with a statement of the general characteristics of the religious attitude of the people. This is characterized by the highly sacrificial nature of the ceremonials, by the composite make-up of the rites, in which are blended both offerings of the blood of slain victims and agricultural products; and by the non-esoteric character of the religious

life of the community. Of fundamental importance are the group assemblages at which sacrifices of human beings or fowls are presented to certain gods; sacred liquor is ceremonially drunk; formal lustrations in the river for the expulsion of disease take place; rites magically protective against ghosts and demons are manipulated; and material wealth in garments, ornaments, and weapons is offered up with the primary intention of obtaining an increase of riches. Yet it is noteworthy that the parents of every family, at their own home altar, are accustomed to perform devotions and to make offerings for the health and well-being of members of their household. Formal worship is carried on at fixed altars or at temporary shrines of recognized types, where fruits of the field and manufactured products are placed, or the slain victim is ceremonially offered up. But acceptable devotions may be performed by the wayside or in the forest, merely by laying on the ground an areca nut and a betel leaf with a word of prayer to some divinity.

The priesthood is not closely organized, but there are recognized several classes of official functionaries among whom ceremonial activities are distributed with a fair degree of distinctness. The chieftain, who is both the civil and ecclesiastical head of his village, repeats the central liturgies of the great festivals and offers the sacrifice; a body of warriors known as *magani* have their special functions; priest-doctors, who have some knowledge of magic as well as of the art of healing, assist in times of sickness, at harvest ceremonies, or act as mediums through whom the spirits converse with the people.

The gods of the Bagobo may be grouped in two classes. (1) Gods of exalted rank who live in the nine heavens above. They are felt to be remote from human affairs and neither help nor harm is expected from them, hence no devotions are addressed toward them. These spirits occupy an important place in the mythical songs and romances which the people delight to tell, but the interest is purely of a literary sort, and it is probable that these divinities are of foreign origin. (2) In intimate relation to the daily life are many unseen beings who have charge of the physical world; who act as divine protectors and helpers of man; who direct industries; who stimulate men to fight; and who, in their several departments, receive the prayers and gifts of the people.

Yet, less concerned is the Bagobo with gods than with demons, so far as the routine of daily life is involved. Countless pains and miseries come to him through the direct manipulation of fiends called *buso*, who, in all events, must be propitiated with offerings, tricked by subterfuges, banished by magical rites. These evil beings, some anthropomorphic,

some zoomorphic, dominate the Bagobo's attitude toward life and death, and keep him constantly on the watch lest he be out-manoeuvred, and thus become a prey to bodily suffering. Disease may also be caused by magical means, or because of the transgression of some custom or taboo, and to forestall such evil the behavior of the Bagobo is checked or redirected by rigid prohibitions at many points.

Firm in his conviction that he must look to the supernatural for the source of bodily pain, he proceeds, consistently, to wrestle with a throng of diseases just as he would strive against any other outbreak of hostile demons. The methods recognized as efficacious are of three sorts, any one of which may be used either by itself or in combination with the other two. (a) By an act of devotion; (b) by magic; (c) by native *materia medica*. The author gives in considerable detail, the formal ceremonials related to the curing of disease and the bringing of prosperity to the tribe, as well as those connected with harvesting, hunting, marriage, death, and the like.

Closely related to this belief in demons is that of life after death, for each individual has two souls, the one of the left side which is evil and which becomes a *buso* or demon, and the one of the right side which goes to the one Great Country beneath the earth where it lies forever. At the entrance to the Great Country is the Black River in which the spirit bathes his joints and thus becomes naturalized to the world of spirits. In his eternal home he continues his life as on earth during the hours of darkness, but at the rising of the sun all is changed. Each spirit plucks a broad leaf, twists it into a vessel and seats himself on it, and there sits, waiting, until the hot rays of the sun cause him to dissolve, leaving the vessel full of water. When night returns, he resumes his personality and takes up his work or dance as if no break had occurred.

Human sacrifice, which plays such an important part in the religious life of this people, is described, as is also the peculiar body of brave men known as *magani*, who receive their name and distinctive garments by killing a certain number of their foes. This leads to a full discussion of the sacrificial rites still practised by the pagan tribes of Mindanao, and to those formerly carried on by the Christianized Filipino.

The final chapter deals with the problem of the sources of Bagobo ceremonial and myth. The author finds several points in which these seem unique, yet there still remains the fact of the existence of a mass of ceremonial rites and magical usages common alike to the Filipino and Bagobo, and which may point to a common origin. The similarity of many of the customs to those found in other parts of Malaysia and the unmistakable Hindu tinge to the mythology are likewise noted.

The whole discussion of this complex problem is carried on with admirable caution and may well serve as an example to investigators who are inclined to establish relationships and migrations on data much less conclusive than are here presented.

The volume is of first importance to all students of Malaysia, but is also one to be recommended to all who are interested in primitive religion and folklore.

FAY-COOPER COLE

Population of the Philippine Islands in 1916. H. OTLEY BEYER. Philippine Education Co., Manila, 1917.

This paper, which appears in an English-Spanish edition, seeks to give an accurate estimate of the population of the Philippines up to January 1, 1916. The last comprehensive effort of this kind was the Census of 1903, taken under the authority of the Philippine Commission and with the aid of a large body of assistants. The present study is based on the author's wide knowledge of the Philippine peoples, supplemented by information gained through a series of questions sent out to provincial and municipal authorities, school teachers and others favorably situated to obtain accurate data; while the sketches of the various ethnographic groups are drawn from a careful survey of practically all known literature. The result is the most important general paper so far published on the inhabitants of the Philippines.

A list of the recognized ethnographic divisions is followed by groupings according to religious beliefs, economic and social progress, language and dialects. Next comes a careful estimate of the population by islands, provinces, and electoral districts.

Part II is by far the most valuable portion of the work, from the standpoint of the anthropologist. In this the author gives a brief sketch of the physical types, the language, and the distinguishing elements in the culture of each of the ethnographic groups. He has sifted the anthropological literature carefully and his descriptions of the social and economic life can be questioned only in a few minor details; however, the reviewer must express skepticism concerning several of the physical types which Professor Beyer believes he has discovered in the population. According to this paper he finds that traces of the following types can still be distinguished in the Islands: Malay, Indonesian, a short aboriginal Mongoloid, a tall Mongoloid, Negrito, Papuan or Melanesian, Australoid, and Ainu. These terms are not defined, or any proof offered; however, he promises to present this data in a forthcoming paper entitled "Ethnographic Grouping in the Philippines."